The Christian Community

JOURNAL OF COMMUNITY RELIGION

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JULY 21, 1935

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OBJECTS

To foster Christian unity.
To help communities unite local churches.
To plan community programs.
To hold conferences.
To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place cooperation above competition.

Members in Every State
Service Bureau for Churches and Ministers
Uniting Churches
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Publicity on Church Unity

THE movie magnates have struck back at the religious press following a period of study and criticism which has greatly aroused the American public to the dangers that American youth are exposed to by certain types of films. Among the journals that have rendered a consistent and intelligent service with regard to the movie industry is *The Churchman*, a one hundred year old journal, published by the Episcopalians. This journal has been sued for libel, and a $10,000 verdict awarded against the paper. *The Churchman* used information which is usually considered reliable, but which turned out in this particular case to be erroneous. It immediately made the amende honorable, publishing a retraction, but this was not satisfactory to the organization criticised, and hence the verdict. It is not legal to comment on court decisions so we offer no criticism on the action of the court. However, it is highly desirable that *The Churchman* should be enabled to pay this fine without going into bankruptcy. Few religious journals could take a $10,000 fine. *The Christian Century* is now gathering gifts of any size to forward to *The Churchman* to assist it in this time of need. If the public does not support the journals that bring us unbiased information with regard to the movies, the boys and girls of America will henceforth go unprotected. Hence we suggest to our readers that they send gifts of any amount to *The Christian Century*, 440 South Dearborn Street, Chicago, and from there these gifts will be forwarded to assist *The Churchman*. In the meantime let the good fight for clean movies go on.

ONE of the most rapidly growing movements in the United States is that of the Consumers Cooperatives. The interest in this matter has been quickened in religious circles by the insistence of Kagawa and E. Stanley Jones that the Christian movement should contain an endorsement of the principles of the cooperatives. Joseph Myers, until recently associate minister of Community church, of Kansas City, Missouri, has accepted a positon as director of education for the Consumers' Cooperative Association and as editor of The Cooperative Consumer.

Dr. Myers has been in public life fifteen years, part of the time as a minister and part of the time as a newspaper man. He is deeply committed to the cause of a social Christianity. This has led him a number of years ago to commit himself to the community church movement. More recently he has been a member of the board of Community Church Workers.

Dr. Myers will bring to this new task the skill and experience of a preacher, an idealist and a practical newspaper man. The journal that Dr. Myers edits is published from North Kansas City, Missouri, and the subscription price is 25c per year.

DR. TOYOHIKO KAGAWA, Japan's foremost Christian social leader, will arrive late in December for a six months lecture tour of the United States. He is being brought here principally to deliver the Rauschenbusch Foundation Lectures at Rochester Theologcal Seminary, of Rochester, New York.

Dr. Kagawa will speak at the Student Volunteer Convention at Indianapolis, December 28, and will address, the following week, a national convention of religious, educational and consumers' cooperative groups called in Indanapolis especially to hear Dr. Kagawa. This celebrated Japanese leader is credited with having brought about universal manhood suffrage, the election of many farm-labor candidates to the Diet, and the actual rebuilding of the worst slum areas in six large cities.

He is the originator of the Kingdom of God movement which he hopes may develop into a great Christian Internationale.

Who's Who

The picture on the front cover is a Spanish Altarpiece of the Fifteenth Century. It is loaned by the William Rockhill Nelson Gallery of Art.

Paul W. Rishell is pastor of the Community church of San Nicholas, Aruba, Dutch West Indies. This church was recently organized to serve particularly those connected with the oil business in this island. Mr. Rishell left the United States during the past year to accept the pastorate of this very interesting and significant church.

John R. Scotford, a well known writer of New York City and a contributing editor of this paper, is the author of the article of "The Church as an Emotional Outlet." His name appears in many religious publications.

R. J. Schramm is pastor of a large church in a suburb of Hartford, Conn. His address was delivered over station WDRC, Hartford, Conn., on Sunday, April 28, 1935, at 1:45 p. m. as program of "The Voice of Religion" sponsored by Hartford Federation of Churches, Hartford, Conn.

Miss Leslie Savage contributes the poem "Living Bread." She lives at 99 Monteroy Road, Rochester, New York.

Monique Hanselle, 130 W. 15th Street, Davenport, Iowa, contributes the poem of this issue which is entitled "GOD."

W. A. Harper is a professor in the School of Religion at Vanderbilt University, Nashville, Tennessee. He contributes the book reviews for this month.

Iola B. Ghormley, University of Redlands, Redlands, California, writes the church of the month article.

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The Soul Of A Community

THOSE interested in the development of good communities in the United States have usually seen this good task as purely a matter of developing institutions. The schools are to be reinforced by the PTA, and the Boy Scouts by a group of Scouters. In the effort to organize for the good of the community it often happens that organizations over-lap and compete with each other for the public interest. This competition may endanger the community peace.

A community may be said to have a soul as well as a body. The study of social forces indicates that. Even a crowd that meets in a quite accidental fashion very quickly develops an attitude. People that live the span of life out in a little community are attached to their community not so much because of its social machinery as because of its spirit.

The community is not always happy, and not always helpful to the people who compose it. There are many conflict communities where factions war with each other through a term of years. These conflicts poison the community life and weaken every effort made in behalf of community betterment.

Sometimes it is the ambition of some politician with the Napoleon complex which does the harm. When this politician makes a trip around the world, the community very quickly seems to settle down to decent and normal living. But when the would-be Napoleon comes back, the old-time animosities and ill-will break out again. When this leader dies, as he does sometimes, the community involuntarily breathes a sigh of relief.

Conflicts arise through the rivalries of organizations. Their field is continually enlarged until they take in so much territory that nothing is left for other worthy organizations. In general it may be said that most small communities in America are over-organized. The socially-minded people of leadership are not numerous enough to man all the organizations.

Church competition produces community conflict in just the same way that the competition of other organizations does. It is an unhappy fact that in hundreds of communities all over America, the most divisive interest in the community is religion. Gradually rules are being agreed to which would establish standards of fair practice in the relations of the churches, but the smaller the community the more intense is the rivalry of the competing sects.

Not only may the community be filled with conflict, it may be sometimes slothful and indifferent. The lack of public spirit in some communities leads to a neglect of important functions.

The social function of a church in a community has sometimes been interpreted as that of doing laboratory work on social work with a willingness to turn over the results of the church experience to other organizations which would carry on. Much of the social work now being done is the result of such laboratory work. The church has been a social pioneer. But some day the pioneering will be mostly over. Will the church have no function left? A great many church people have felt all along that the social function of a church is something other than to conduct a sociological laboratory.

The thing the church does which is exclusively her function is to promote the religious spirit. This must be done in the lives of individuals, or else there will be no religious spirit in the community. The community must be filled with the product of religion, or eventually most of the social work of the community will disappear.

It has been the particular glory of Christianity that it has shown the world how to esteem human life. Because human beings are infinitely valuable, the church has protested at various times slavery, the subjection of women, the exploitation of children, the practice of war and many other forms of anti-social conduct. This sense of the value of human life, even in its humblest forms, is one of the great contributicns of a spiritual religion. It is no accident that the great social workers and reformers who have struggled for the rights of the under-privileged have been reared in the church, though many of them have done their work in institutions not connected with the church.

A good community is kind and refuses to judge harshly. Every community has the person who pursues bitterly the malefactor. A good community tries to reclaim juvenile offenders through kindness and understanding. It discounts the product of the gossip factory, and refuses to be swayed by mob spirit in a time of great excitement.

A good community is not only one with a good heart, but one of intelligence. Not all communities may be made up of people of extended educational experience. But many communities of very ordinary folks develop common-sense and intelligence in the attack upon their common problems.

Beauty, righteousness, intelligence, kindness, goodwill and cleanliness of heart are the marks of a community which has a spiritual life. The church that builds these spiritual attitudes may be discounted by

those who esteem chores above spiritual experience, but such a church may depend in the long run upon the loyalty of its friends and upon the appreciation of its public.

There are times, no doubt, when a church must seek to arbitrate between rival organizations that have gotten into conflict. It must experiment and investigate. But its biggest work is to build right attitudes and to make the community conscious of a definitely spiritual character.

Academic Liberty In Illinois

SUPERPATRIOTS find the constitution of the United States an embarrassment sometimes, in spite of their professions of loyalty to this document. Stirred by the report that a drug store magnate, one of the large retail liquor dealers of Illinois, had withdrawn his niece from the University of Chicago because of communistic influences, the Illinois legislature appointed a committee to investigate the University of Chicago. There was an implied threat that the tax exemption of the university would be withdrawn if the charges made against the university were sustained.

At considerable expense to the taxpayers, a committee was appointed which went through with an investigation. After weeks of procedure, not even one communist was found on the faculty of the university. There was nothing to do but to report back to the legislature that the charges were not sustained. As a sop to the man who started the prosecution, Dr. Lovett, an English professor, was named and rebuked because he had attended communist meetings, though he was not a communist.

One of the finest academic documents of the year was the pronouncement of President Hutchins at the June convocation who set forth his view of what a university should be. A university is not to be the arm of some kind of propaganda, but an institution on the search of truth. The students are to confront the various types of thinking in the world. A university ceases to be an educational institution when it ceases to be free.

Once Germany might well be considered the leading nation of the world for free research. Hitler ended all of that. Those of the fascist persuasion would quickly end academic freedom and true education in this country if they were given a chance. And when academic freedom goes, pulpit freedom and the freedom of the press will go, as Germany well proves.

Religious Education In The Summer

FORMERLY the forces of religious education shut up shop in the summer, or reduced their program to a mere skeleton of that carried on in the winter months. Now the summer time may well be regarded as the most important season of the year for this work.

Daily Vacation Church Schools are to be found across the land in increasing numbers. The ordinary vacation school is in session twenty days, two and a half hours a day, a period equivalent to the Sunday school work of an entire year. The denominations have extended across the continent their youth conferences of intensified training for church work. There are a great many places where Sunday school teachers gather for a week or two of study in leadership training classes. Large institutes are held in various theological seminaries to help ministers to get up to date in their thinking. Several hundred ministers will gather the last week in July at the University of Chicago.

These facts seem to indicate that there is a changing view of what a vacation is. Workers are refreshed not so much by loafing as by change and intellectual stimulus. This stimulus comes to some through travel. An unusual number of Americans are going to Europe this summer. But it comes likewise by fellowship with like-minded people in the quest of the truth.

The themes elected by the summer students are a pretty good indication of the way the winds of doctrine are blowing in America. One notes with interest that the Congregational ministers in their annual retreat at Tower Hill, Mich., will consider the scriptural basis of preaching, methods of revitalizing the church and population studies in the state of Illinois. This program indicates some recession from the political and economic emphasis of former years.

Too Much Poor Preaching

A WOMAN about to go away on a journey which she regarded as hazardous at her time of life decided to go to church before taking her trip. She came home with disgust. She went to hear about God, and heard a sermon on how to take a vacation. She declared that she knew more about vacations than the minister did.

A lot of ministers think they are being moved from church to church because of new thought, when it is really a case of no thought. Most churches will bear with a minister who gives evidence of careful preparation, but they have no patience with a man who has all week to prepare a good address on religion and then makes a rambling talk full of platitudes.

The great theme of the preacher is religion. It is the only field where he can be considered an expert. Many of the men in the pew read as much as he does, and have their own views on politics and economics. But in the realm of religion they hope their minister will be at least as expert as the family physician is in medicine.

The prophets undertook to lay a spiritual foundation on which a good social order could be constructed. John the Baptist had the correct formula when he proclaimed "Repent for the Kingdom of heaven is at hand." Translated into modern language he said change your hearts if you want to usher in a utopia.

The apostles preached more of personal religion than did the prophets, but what they said was delivered with power. Without the arts of the orator or the embellishments of the scholar, Paul knew how to make almost any kind of an audience listen to him and many received his message. Christianity will never be able to dispense with the spoken word as a means of extending the gospel of Christ throughout the world.

Community Religion and a Community Church

By PAUL W. RISHELL

WHEN we come to speak of religion in its relation to the community, we have arrived at the real laboratory for all our spiritual ideals. For the community is the social unit which includes practically all our life's interests. Here are family life and industrial life, school life and church life, commercial life, social life, club life, and recreational life; all these taken together make up the community life. Even an interest or lack of interest in the life of the world outside of the environs of our own community will color the quality of living in our own immediate surroundings.

Thus if religion is going to mean anything in our industrial world, or our educational world, or our political world, or our social world, it must first of all mean something in our own community world. If it is practical and effective there, then there will be some reason for believing that it might be practical and effective in a world made up of many such communities. But if religion fails in a community, it is only reasonable to believe that it will fail in a world.

Now if we accept this as a premise to a consideration of what a community church can be and ought to be in the life of a people, we immediately sense the fact that such a church has a very vital and integrated relationship to the total life of the community. There are some things it is not, and there are a very few definite things that it is. I want to suggest some of these this morning.

First, from the negative point of view, a community church is not interested in promoting a special type of religion or of adhering to a particular statement of belief. It believes that there is room for every faith that is resident in the heart of the individual, and that the interests of the Kingdom of God, in which all people of all beliefs and creeds are concerned, can best be served by uniting all groups around this common cause.

Consequently the purpose of a community church will be broad and comprehensive. It will declare itself to be interested in uniting all the spiritual forces of the community upon an inter-denominational basis, in order that the resources of the Kingdom of God may better be conserved. It will promote the harmony and unity of Christian people and will endeavor to be the instrument for building Christian character.

There will be no creedal or ceremonial restrictions to membership in such a church association. "All persons who are in sympathy with its character and its purpose are cordially welcome to its fellowship. Loyalty to God and Christ, devotion to the highest good of men and allegiance to the local community church association are the only conditions requisite for membership."

And again a community church is not interested in imposing an organization or a program upon a people from somewhere outside of their own group.

There was a time when this was a very practical thing to do. When life was lived on the frontiers of developing communities, and people were burdened with the tasks of getting enough from their labor to barely live upon, and when the intellectual and cultural life were not on a high and self-sufficient plane, it was a fine thing that religion was so organized that the lives of men and women in remote places and of limited cultural capacities could be served by having their churches established and if necessary maintained by outside agencies.

But today that is different, at least in the portion of the world of which we consider ourselves a part. We know what we want, and in addition we also know, or should know, what is good for us. We have the capacity to create those social and cultural agencies which will meet our needs. Therefore when we speak of a community church, we do not refer to an institution that has been brought into our midst to serve us, but we do mean an organization which has been created from within by which the people serve themselves, and through which a community gives expression to those deep spiritual qualities which we all possess.

Thus a community church can represent the total spiritual expression of a community's life. This will not be a one-sided expression; individual life and group life will each be able to declare itself, personal religion and social religion can live and prosper side by side, God will not only be an object of individual adoration and praise but the very heart of a program that radiates its influence into the community's every interest and activity.

This brings us to the positive side of community religion and a community church. Certain well defined channels present themselves through which this spiritual expression of the community can and will take place.

There is first of all the channel of worship. A community church offers the opportunity for the community to express itself through community worship.

God is the central theme of religion and the worship of God is the central act of religion. In addition worship is the highest and most exalted expression of our spiritual selves.

Now it is in the Sunday morning service that we have the opportunity for expression through worship. This is essentially a worship service. We do not come to it particularly to hear the chorus sing or to listen to the minister preach; these are incidentals to the worship program, and important incidentals, I grant you, to the worth-whileness and effectiveness of a worship service. But the main objective of worshipping men and women is to be able to feel themselves in touch with the heart of the Eternal.

God in all his omnipotence and omniscience, the Heavenly Father in his loving care for us, the awareness of an unseen Power responding to the ineffable yearning and searching of the human soul; these are the objectives of worship, and they come to them who unite in common fellowship and praise and meditation around the throne of our eternal God.

Isaac Watts expressed the attitude of the worshipping heart in his immortal hymn:

"O God, our help in ages past, Our hope for years to come;
Our shelter from the stormy past, And our eternal home".

God is our eternal home. And when we express ourselves through the channel of noble and sacred worship, we experience the flight of the human soul to the very heights of life where God dwells and mankind finds peace and assurance and confidence and eternal love.

And because worship is the highest act of spiritual man, we can generally judge the vitality of any church by the attendance at and the quality of the Sunday morning service. For if all the departments of the church's program are functioning properly, they will find their ultimate expression in the regular worship of the God they serve.

Here should be found the Sunday School scholars forming the habit of worship and building into their growing minds the place of worship in the life of man. Here should be found the young people, absorbing the atmosphere of religious songs and music and hearing the interpretation of the Word of God. Here should be found the family groups, parents and children together, coming as common children of the Heavenly Father to worship in his sanctuary and practice together the presence of God in their lives.

"Come then, let us worship and bow down", is the expression of the noblest desire of the human heart; "let us kneel before the Lord our Maker; for He is our God and we are the people of his pasture and the sheep of his hand. Let us come before his presence with thanksgiving, and let us exalt his name together."

A community church will also express the spiritual life of a community through the channel of Christian education. Here is an opportunity for real constructive leadership in a phase of spiritual living that has been either sadly neglected or badly mishandled.

For example, the Christian educational program of the average church has adapted itself to the ages between five and fifteen, perhaps eighteen. Under the limitations of denominational divisions and sectarian interests, a fairly good job has been done, but it can not even attempt to meet the spiritual needs of our present world. To unite our boys and girls in the secular education of the week days and then to divide them by denominations in the religious education on Sunday is to set up a barrier to the free play of religion in the life of our growing generation that spells incompleteness and often defeat from the very start.

In our strenuous attempt to provide for our youth through a sectarianized Sunday School and Young People's program under the spell-binding slogan that "upon the youth of today depends the church of tomorrow", we have almost totally eliminated adults from the influence of Christian education. The result has been that adults are infants in their spiritual educational attainments; they have slowly but definitely drifted away from the Church because it did not meet their needs, and when the youth upon whom we exert so much energy and interest become adults, they follow the older generation in finding the Church out of tune with the life into which they have grown.

The Supreme Religionist of all time put truth as a pre-requisite to freedom, "ye shall know the truth and the truth shall make you free". But instead of the protagonists of religion recognizing the practicability of that statement, it has been the scientists and philosophers. We live in a world that has advanced in its capacity for freedom in the realm that is controlled by secular interests, but average men and women go on content with the same religious information possessed by people of many generations ago.

Now community religion demands that spiritual education be on a par with secular education. And a community church, with its uniting of the spiritual resources of a people, can aim for that standard. A closer relationship can be created with the week-day schools, putting into these schools courses in religion taught by competent teachers that will develop the moral and spiritual sensibilities so that they will be on a par with the intellectual attainments of our boys and girls. Why not use the Bible as a moral and spiritual textbook in the public schools of our communities? Why should not every high school student be as well acquainted with the basic facts found in the messages of the Old Testament prophets and with the simple development of the Christian Movement during the first century, as they are with the rudiments of Ancient and Medieval History? And why should not our youth get that instruction in the same atmosphere and under the same auspices as they receive other instruction? Community religion expressing itself through the community church would make possible that type of practical cooperation.

If this were done, our Sunday Schools could put more emphasis upon worship and spiritual values and the Sunday worship service could adapt itself to youth and adults as they would meet together in a common spiritual service. God would not be out of place to most people, but rather He would be definitely related to the world in which we all live as One who can take all the resources of our time, and in cooperation with the mind and heart of man, make a world of beauty, and brotherhood, and love.

And then again, a community church will provide the opportunity for a spiritual expression through community evangelism.

Now evangelism is a much abused word. We associate its meaning with detached movements that surge like a stormy sea to violently disturb men and women for a time, and then after a calm show no real effects of what appeared to have taken place.

A better plan of evangelism is one by which worship and spiritual education permeate a total social structure, finding its way into the home and school life, and making its influence felt in the industrial, social, and political activities of the community.

Jesus compared the development of the Kingdom of God with the leaven which a woman takes and hides in one spot in a measure of meal with the result that in time the whole of the meal is leavened. Again, this Kingdom, according to Jesus, is like a grain of mustard seed, which is sown in a field. To begin with, it is the least of all seeds, but when it is grown it is the greatest

among the herbs becoming a giant tree. And still again God's Kingdom is like a piece of fertile ground into which a man casts some seed. As the planter rises night and day, the seeds spring forth into life and grow, first the blade, then the ear, and then the corn on the ear, "and when the fruit is brought forth, immediately the harvest is come".

That is the type of evangelism that changes community life, first the seed of spiritual idealism and religious devotion planted in the hearts of a few, then that few will leaven a group, and as the members of the group express themselves in worship and educational attainments, the fruits of such life will prepare the community for a spiritual harvest.

But finally with this emphasis upon evangelism there must go a world vision. A community church must not be detached from the religious consciousness of the world at large; it must see itself as part of a movement that encircles the whole earth. What is happening in a community, religiously and spiritually, will be the counterpart, on a smaller scale, of what will happen in the outside world. It will be in a community that religion finds its beginning, but it will be in the communities of the world that religion will become an eternal affair.

Consider how that worked in the development and growth of the Christian Gospel. Here was a small group of men possessed of a passion to make their little world Christ conscious. But that little world could not contain the power and the glory and the magnitude that such a consciousness entailed. It very soon burst the bonds that held it within a group and a community; it overflowed the racial barriers that would confine it to one people; it cut across class distinctions and finally traversed national boundaries to permeate an international and inter-cultural world.

That is characteristic of a vital religion. It possesses an evangelistic passion that moves across the communities of the world. It has the power to unify and solidify divided and scattered peoples around a common cause. Today when the world is divided on questions of economics and international relations, the world vision of a Christ Centered Church is the one hopeful sign in an otherwise dark and perplexing scene. To have that world vision is not only to follow the command of Jesus, but it is to insure a place for Christianity in the world that is to be, and to give this church or any other church the dynamic that will help it grow into an effective and throbbing spiritual force.

These, then, are the channels through which a church can express the spiritual life of a community: first, a virile worship program where people from every phase of a community's life can meet in common meditation and praise to find their own hearts in tune with the heart of God; second, an effective and adequate educational program that unites all interests in developing spiritually sensitive lives; third, an evangelism that injects the spirit of Christ into the society of which we are a part; and fourth, a world wide vision that stimulates a community to the place where it can catch the glow of a Christ consciousness that embraces the world.

There are possibly many other channels through which religion would speak, but these are the essentials. And when the people of any community unite to so express their spiritual selves, then we can look for God's kingdom to come and His will to be done in our own individual hearts and in the heart of our community, and eventually in the heart of the world.

The Church As An Emotional Outlet

By JOHN R. SCOTFORD

WE all have emotions—even those of us who are Scotch. Within us burns a fire of feeling which is forever seeking for an outlet. We intuitively yearn for an opportunity to give expression to this inner urge. We crave excitement. We enjoy both loving and hating. We long for those moments of exaltation when some emotion sweeps us completely off our feet in utter self-forgetfulness.

The difference between success and failure commonly depends upon our success in managing our emotions. If they get out of hand they can bring our world tumbling about our ears. If we learn to control them they can supply the energy which will carry us through many obstacles to substantial achievement.

Most of the evils which prey upon life make their primary appeal to the emotions. The real reason why we have wars is not that statesmen are stupid and armament makers wicked but that the rank and file of men in the past, at least, have enjoyed the excitement and moments of patriotic exaltation which war begets. The lure of liquor is not so much in its taste as in the emotional glow which it produces. The misuse of sex is obviously a case of thwarted emotions seeking an illicit outlet.

One of the great functions of the church is to meet the emotional needs of men by supplying them with wholesome inspirations. Religion should help to make life interesting. It should add purpose to our days. From time to time it should lift us out of ourselves.

In the past the church has successfully served men as an emotional outlet for the masses of men.

During the middle ages and even today the Roman Catholic Church makes a most effective appeal to the human imagination.

In centuries when the life of common folk must have been unspeakably stupid the Roman church peopled the past with saints, the heavens with angels, and turned every village sanctuary into an emotional fairy land. With pictures of a lurid hell it gave the emotion of fear abundant exercise, while its conception of heaven was such a contrast to life as it was lived that deep yearnings were awakened. And as often as mass was said it offered the people a miracle. Even today the rites of the Roman church evoke a deal of genuine emotion in the hearts of the faithful, as any watchful observer will note during the observance of mass.

More recently Protestantism has rendered a similar service through the revival. To appreciate this insti-

tution one needs to have some appreciation of the monotonous life out of which it grew. Emotional evangelism has had its greatest vogue in frontier situations. It dramatized both religion and life. It supplied the element of excitement which all men crave. It has waned primarily because most people are more abundantly supplied with interests and outlets than formerly. In its day the revival met a great human need.

But what has the church with which to satisfy the emotional hungers of men in such a time as this? We have passed beyond the ignorant incredulity of the middle ages and even the robust and primitive appetites of the frontier. Our feelings still seek expression, only this must be in accordance with the spirit of the times.

From the past the church has inherited certain traditions which have great emotional possibilities.

One of these is music. Song has ever been one of the great safety valves of the human heart of which wise religious leaders have ever made much use. The Mormons have compensated for the isolation of Utah and the emotional dreariness of remote settlements with much music. The pioneers of Oberlin College used singing as an antidote for the dominant Puritanism of the institution.

Hymn singing is the most distinctive trait of Protestantism, and our most effective mode of religious expression. One suspects that many of us come nearer to God in song than we do in prayer. In our hymns we have a priceless heritage which we should both treasure and develop. In all too many churches the major portion of the musical inspiration of public worship is had by the choir rather than the congregation. But no one who has attended our young peoples summer conference will doubt the capacity of youth to respond to the appeal of music. In these gatherings singing is not a musical exercise so much as the expression of religious emotions. The heart is touched before the tongue is unloosed. If we followed the same sequence in our churches and church schools the results would be better. The ideal should be to fuse our emotions and our songs. Both would be improved by the union.

Moral convictions are another great Protestant heritage from the past. Our fathers believed in certain truths so fiercely that their souls were set on fire. The heart knows no finer outlet than a cause for which it is willing to give its all. Many of us look with envy upon the enthusiasm with which our fore-bears labored for political freedom, the extirpation of slavery and the cause of prohibition. We wish that we could become so wholesomely excited about a moral issue as did they. We would be happier men and women if we had more compelling convictions.

In this area there are two grounds for hope.

A new idea is both an exciting and an emotionally satisfying experience. There are probably more men preaching their personal convictions in our Protestant pulpits today than ever before. Rarely has there been either as wide or as widespread a divergence of viewpoint between the clergy and laity. Which has the right of the argument is immaterial to our discussion. Our present point is that this is an emotionally satisfying situation. One suspects that the tired business man derives quite a "release" from hearing his pastor expound ethical ideals which he would never think of adopting for himself. The classic example of this is the church which listened to Washington Gladden proclaim the social gospel for thirty years with great emotional satisfaction but with no thought of applying that which they heard. Even in such situations the church is rendering a real service to men, and one which should be extended and strengthened. We can meet many of the emotional needs of men by bringing them into contact with new ideas in the church, in the church school and through the informal discussion group. The new cult of adult education has great emotional possibilities.

Another cause for rejoicing is the growth of new enthusiasms into which people can put their whole souls. After the emotional debauch of the World War there were years when those who considered themselves sophisticated dared get excited about nothing. But new causes are coming along, and they are meeting with a rich response, especially among our young people. The most popular of these is the movement for peace. The younger generation is deriving almost as much satisfaction from its pacifism as the preceding one did from its patriotism. Another group of burning convictions has to do with the unequal distribution of privileges in our present system of social organization. The administration at Washington has lit a host of fires of one sort or another in the bosom of the American people. Whatever the political outcome may be, these help to meet the emotional needs of many people. The business of the church is to breed folk who both have convictions and dare to follow them.

Song of the Unremembered

This is the song of the old, the unremembered
Who sit along the crumbling walls of age,
Of dusty peddlers whose spirits are now Decembered,
Of grisly tramps and many a roadway sage.

This is the cry of the old in cluttered alleys
Whose sightless eyes are turned to the downward slope.
On lonely hills and undiscovered valleys
The daily Christs who share the bread of hope.

LUCIA TRENT

A third great tradition of the Christian church through which it meets the emotional needs of men is its sense of mission. At its best, the church is always going somewhere, it is always focussing its energies upon some definite achievement. Historically, this began with the crusades, which were an emotional success but a political, military and moral failure. Yet they stirred the hearts of men and indirectly set on foot movements which produced the Renaissance and the Reformation.

Today this sense of mission may be found both in the local church and in the broader aspects of Christian activity.

Everybody derives emotional satisfaction from participating in the work of an organization that is "doing something." Building a church is a bit of drama which

appeals to many imaginations, although unfortunately paying the mortgage is not such a thrilling matter. The calling of ministers and the working out of mergers between congregations give many people a deal of vicarious experience. The more purposive the life of a congregation the more fully will it meet the emotional needs of its people.

The most inspiring aspect of modern church life is probably found in Christian missions. Here we have a movement with its roots far back in the past, its present day enterprises scattered in all portions of the world, and its eyes fastened upon the most glittering ideal the human mind can hold—the transformation of the present world into the Kingdom of which Jesus spoke. As people share in this undertaking they have the satisfaction of feeling that their lives are making themselves felt to the uttermost parts of the earth. Here is an ideal which touches the imagination, which makes the heart beat a bit faster, which puts a world-wide and agelong background behind ordinary lives. Properly presented in the church and in the church school, missions afford a marvellous opportunity for the expression in a wholesome way of many of the emotions which are clamoring within us.

The church does not lack for channels through which men may express their feelings. Its need is for more skill in using the noble traditions which it has inherited out of the past.

Youth and Religion

By R. J. SCHRAMM

RECENTLY I came across a very significant statement which reads as follows: "No one thing in the history of the world has had more effect than the natural overlapping of the generations." What a picture that brings to our minds! A new generation, constantly coming upon the scene, while an older generation continuously slips away. My thought with you this afternoon is to focus our attention for a moment upon that new generation—the younger generation that is now growing up in our midst.

I feel sure that no one can drive by a public school during recess time and watch the children at play, or to see thousands of our youth pouring from our high schools after hours on their way home, or think of the millions of our youth now at college or at work, without wondering whether the present adult generation is adequately preparing these young people for life. True enough, we have made public education compulsory. They are to become intelligent, law-abiding and civic-minded citizens. We encourage and are proud of their scholastic achievements. Many of them are taking their rightful places as citizens in our social and commercial structure, but I would have you face this question with me for a moment—are we at present sufficiently exerting ourselves to fortify our youth with a moral, ethical and religious foundation, adequate for the day that lies before them?

The youth of our day will live in a different kind of a world than the one in which we now live. This is a constantly changing world. The values, morals and ideals of today will change their color and complexion so that tomorrow they will appear different. In the very nature of things this is true, and therefore the question—Are we so guiding our youth now in our care—so that they will be prepared to live victoriously and triumphantly in that new world they will face tomorrow?

Contrast first of all the place of youth today with that of yesterday. This is distinctly a day for youth. One kind of world is swiftly passing off the scene—that is an old man's world. In that world the important positions in government, industry, commerce and politics were held by men beyond middle life. Age has until recent times held the positions of power, but witness now their places being taken over by young men and women in their late teens, twenties and early thirties. An age of science and discovery has brought about this inevitable change—a change which demands the quick eye and strength of youth to run the machine, the foresight and vision of youth to foresee an expanding industry, or the trained mind of youth commissioned to compete in the intricate life of commerce and business. Witness, therefore, young men driving our busses over treacherous highways, spanning the oceans upon the wings of air, and occupying the President's chair in Universities.

Consider also the *Power* and *Idealism* of *Youth*.

One need only to cast a thoughtful eye to the position and power that youth is now exercising in other countries, notably Italy and Germany. The dictatorial leadership of such nations makes its stirring appeal to, and wins its support from, the youth whose imagination has been challenged, whose idealism has been aroused, and who mass themselves behind their leaders as one great army. This is but an illustration for us to see the tremendous power which already lies in the hands of youth in many nations. Are we guiding that youth power aright? Frankly, that is our task. Too long it has been ignored, or taken for granted.

This is not to affirm that this power of youth is likely to remedy all evil. We have had youth movements of one sort or another and these have in large measure ceased to be effective. But no one can predict what the youth of any generation might turn to, or whom they would follow en masse, unless they be guided by moral and ethical ideals which are in harmony with the highest standards we have already discovered.

For an illustration. The militaristic mind is doing its utmost to hurry youth back to the battlefield and into the trenches. An immoral nationalism and a kind of superpatriotism is appealing to youth, whipping up sentiment, trying to beguile youth into another war. Nations, great and small, are fussing and fuming about their "security" and their "defense." Meanwhile youth listens with grave skep-

ticism. They hear economic experts say that at the basis of every war, lies the economic factor, so why should wars be fought, lives destroyed for economic reasons. They look at the present mad race for parity and excessive armaments, sinking each nation still further into needless indebtedness for which they and their children are to pay, and it looks like a tremendous waste of effort—irrational in fact.

Many of our wise-minded youth scan the results of the last war and wonder, who won it?—what was it for?—and what has been the inevitable result of four years of bloodshed, misery and death, with its national hatreds and bitterness, its unsocial consequences in unbalancing the sexes, visiting an economic depression that has become world-wide in scope, and devastating to millions of people.

The keen conscience of youth is becoming alive to such inconsistencies, and they are taking definite steps to counteract it. Consequently, on last April 12th, we witnessed an anti-war strike at which large meetings, p a r a d e s and demonstrations were held at many high schools, colleges and universities to protest against this insane agitation for another war. One who fully understands the mind of youth will not say that this was merely a desire for excitement or the yearn for a holiday from school. It is the definite declaration of an anti-war sentiment that must not merely be registered against war, but enlisted in the cause of peace. Youth must be led to see that life holds high adventures, which if followed "makes war seem positively dull." Never since the day of the glory of Greece, nor the imperialism of Rome under the Caesars, nor since the time of the Renaissance down through the past, has youth held such power and rich opportunity for leadership as lies before them today. Will youth seize its opportunity and make it count as its power rightly directed and properly used?

Not merely shall we regard the strategic position in which youth stands, and the power that lies within their reach, but we need to confront our youth with the challenge which religion presents. And here I wish I might reach the ear of parents—fathers and mothers who are very solicitous in providing for their children the material comforts of food, shelter, clothing, certain luxuries and liberties, but who have been very negligent in this matter of training in religion. My friend, I do not care what your general attitude toward religion might be, or what your religious background has led you to think about religion—I do wish to remind you that there is in the life of your boy or girl, an area, a field, if you please, all ready for the seed of a vital religious faith and belief, which if left uncultivated, will germinate a harvest of unbelief, wrong assumptions and unwholesome attitudes toward the most sacred values of life.

Frequently parents will say to me, as a minister, words somewhat like these: "I have decided not to say anything about religion to my child, then when he is old enough, he can choose for himself." But why is that parent not consistent and refrain also from teaching that child proper language, to choose his playmates, or is silent about correct table manners since there is some division of opinion also upon these matters? Side-stepping one's duty here is betraying a high obligation of parenthood.

Our first duty then as elders, is to try to understand our youth. Think back and recount those days of your own youth; recall those secret ambitions, those dreams and air-castles woven with the fabric of youthful hopes. Recapture that high moment when some vision splendid stirred your imagination. Right there you resolved that some day you would make your life count—you too were going to have a home shared with the finest companion on earth.

Recall those years of "stress and storm" as one psychologist terms it—when emotions strange swept across the horizon of your spirit—and you began earnestly to speculate as to what the future might bring.

Try to understand the members of your family in your own household—watch them in company with their friends, be sympathetic to their desires, and you will catch a glimpse of what is going through their minds.

It is easy to see, for instance, the difficulties which face our youth in these crucial days. Several millions of our youth will again soon be graduated from high schools and colleges with no job waiting for them—they will be intellectually dressed up with no place to go.

It has been estimated that from two to three million young people are postponing marriage due to existing economic conditions. Then also, it is not difficult to see that the forms of temptation have multiplied to the degree that, unless the mind and heart of modern youth is fortified with a keen sense of right and wrong, their character lies subject to a tremendous risk. Only a day or two ago we were riding to a distant city when far out in the country we came by a junk yard where perhaps thousands of useless automobiles had arrived at a sort of a last resting place. When the full view of that burst in upon us, the small daughter in our family exclaimed "I didn't know there could be so many wrecks!" My friend, if you doubt the seriousness of the dangers confronting modern youth, ask some member of the clergy to accompany him upon his visits and rounds to various sanitoriums, hospital wards, the juvenile court, the reformatory and the jail, and note the large percentage of youth at these institutions; then discover that many of them are there because they have been misguided, lacked certain necessary informa-

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tion or were not properly fortified with an adequate moral and spiritual dynamic, to meet the tests and temptations of life, you too will exclaim "I didn't know there could be so many wrecks!" It is, therefore, squarely before the parents, the home, the church, synagogue and temple to cooperate in a program of teaching the high values of religion to our youth.

Oh, that we might give to our youth some vision splendid as they now look upon a world torn with hunger, strife and ill-will. Would that they might again hear the ringing appeal of John Adams who after the throes of the Revolution exclaimed: "Posterity, you will never know how much it cost the present generation to preserve your freedom. I hope you will make good use of it. If you do not, I shall repent in heaven that I ever took the pains to preserve it."

For altogether too many people, life is like riding upon an escalator. There is that moving stairway—it moves up and down—all you have to do is to hop on and it will take you where you wish to go. Now it is true that life has in it a force which moves us upward and onward, or it levels us downward, but after all, we are human beings with wills and minds and determinations of our own, and these must be exerted to the limit in order that we might reach our goal. My message to you this afternoon is to say that a vital faith in God, in the friendliness of the universe, in the kindred love of our fellowmen, and in the power of a Christ-companionship will assist powerfully in reaching that goal.

Books

Research

URBAN ORGANIZATION OF PROTESTANTISM. *By Wilbur C. Hallenbeck.* pp. 285. $1.50. 1934.

CATHOLICS, JEWS, AND PROTESTANTS. *By C. E. Silcox and Galen M. Fisher.* pp. 369. $2.50. 1934.

THE PROTESTANT CHURCH AS A SOCIAL INSTITUTION. *By H. Paul Douglass and E. deS. Brunner.* pp. 368. $2.50. 1935.

ALL three of these books are published by Harper and Brothers for the Institute of Social and Religious Research. At the end of the ill-fated Inter-Church World Movement, the Institute of Social and Religious Research came into being. For fourteen years it has pioneered in the matter of subjecting the church and its agencies to the realistic tests of the scientific method. In the course of its fruitful and eventful history—amply financed by a generous-hearted and far-visioned layman—it has at the suggestion for the most part of responsible leaders or organized groups undertaken forty-eight separate studies which have eventuated in seventy-eight impressive volumes. No such body of source material has ever existed before. With much important research yet to be done—and no one to do it—the Institute has ceased its labors. The third book in this group under consideration at this time is the swan song, we might truthfully say, of a great idea.

THESE books are alike not only in being published by the same publishing house and for the same organization, but also because they employ the same objective, scientific approach to the several problems faced. "Urban Organization of Protestantism," for example, takes this wholesome attitude toward the denominational city church extension agencies, the first of which began on a non-denominational (now Congregational since 1841) basis in Boston in 1816 and the youngest of which was launched by the United Presbyterians in Pittsburgh in 1927. In all there are thirty-two such agencies. These agencies after more than one hundred fifty pages of factual material are given are shown to have three major functions—the giving of home mission aid, rendering service to established churches, and serving the general denominational interests in the area. But these and the other functions which at times these agencies discharge, are opportunistic and like "Topsy" they have "just growed." No such thing as a matured philosophy for being exists in any one of these agencies. In the absence of such a well-settled *raison d'etre,* these agencies may have what they regard as visions, but they will turn out to be mirages—caustic, but just criticism. It will cause misgivings, but permanent good will eventuate.

IN view of the inter-faith conferences now being held in various parts of our country, "Catholics, Jews, and Protestants" is timely. The work has been exceedingly well done and though it is a scientific study and meticulously documented and detailed, the reader will be loath to lay it aside without a careful reading. Most of the book is by Dr. Silcox of the famous "Church Union in Canada" study, but the two chapters by Mr. Fisher are models of thoroughness and insight. Nothing quite so significant and searching in this field of conflicting interest has ever before been attempted. Those who would be informed as to the basis of competent procedure in this direction will find this book a perfect mine of inspiration, fact, and insight.

"THE Protestant Church as a Social Institution" is truly an interpretation as we have already suggested, of the preceding seventy-seven volumes published by or for the Institute. It freely quotes from them and is written by two outstanding researchers—Dr. Brunner of the rural church and Dr. Douglass of the city church—who have been in the employment of the *Institute* from the beginning and to whom many of the *Institute's* valuable studies have been credited. Most of the writing is by Dr. Douglass, though the hand and contribution of Dr. Brunner from time to time appear, not with typographical indication, but evident nevertheless to those who know the fine quality of his scholarship and the accuracy of his knowledge and insight.

Living Bread

When I drained the cup of anguish
And on sorrow I was fed,
A Comrade supped beside me
Who offered me Living Bread.

LESLIE SAVAGE

The Church Of The Month

THE growth of the "Little Church of the Roses" at Cardiff by-the-Sea, picturesque village on Southern California's shoreline, into an institution which is truly the religious and social center for miles around, is a story told with justifiable pride by those of us who came twelve years ago to help stoke the fire, or play the wheezy old organ for a none-too-musical but very sincere congregation.

There are not many remaining who can remember each step in this interesting process, for one by one the "old settlers" have gone. Then too, no Southern California town offers a very stable population, and a great many movings in and out can take place in twelve years.

Discouraging days those were when all the houses in the village totaled not more than thirty. What townsfolk there were, were not over-enthusiastic. The little church —a one-room brown-stained building near a canyon, with the dirt eroding away at the back—did not present an inviting prospect. Many were the Sundays when only five or six children came to Sunday school, and when equally few adults remained for the morning worship.

Then came a time when the resident pastor moved away to another charge, and there followed several years of that disintegrating process of changing ministers. Still the faithful few would come, and if there wasn't a preacher, Sunday school went on just the same. I do not believe anyone thought of discontinuing the church.

A "new lease on life" was taken by the church when a property owner gave the trustees an excellent one-hundred-foot frontage on one of the main streets of the village. With this gift as an impetus, it was possible to enlist the interest of the craftsmen who had begun to come to Cardiff to live. A house-mover picked up the little brown structure and set it down again on its new lot; roofers, and plasterers, and painters generously donated their services, while materials were paid for from a building fund. Two rooms were added: one for the primary department with a separate outside door and big windows on three sides; and one for the kitchen.

The church got its name when a nursery-man and his wife planted their finest budded rose bushes along the front walk, and at intervals around the building placed climbing varieties beside lattices going clear to the eaves. In an ell of the building a rose-garden thrives, and "The Little Church of the Roses" has taken several first awards at the county rose show.

It may safely be said that the women are the main-stays of this church—nor is theirs an ordinary "Ladies Aid." For five years the women have not confined their church-going to Sunday, but have spent every Wednesday, almost without exception, in an all-day meeting at the church. There at nine o'clock in the morning, come some thirty women to quilt and make aprons. At lunch time the husbands, and even some of the tradesmen from neighboring towns, join the ladies for a delicious meal.

Quilting is not a lost art—or if it was once lost, it has been found again. The women here have become renowned for the excellence of their work, and they have orders waiting for the products of their nimble fingers. They will piece your quilt, too, if you like, using the utmost care in matching colors, and executing Wedding-rings or Log-Cabins with professional dexterity. The proceeds from the quilts have largely furnished the parsonage, bought two gas stoves and a supply of dishes for the church, and on many occasions have made up a deficiency in the preacher's salary.

People in the community who are not even members of the "Little Church of the Roses" are equally interested in its welfare. One man, an official in a lodge in a neighboring city, found an opportunity to secure for the church, second hand, enough fine carpeting to cover completely the main assembly room. In exchange, he took two handsome quilts. A perfect stranger, a lady with philanthropic interests in a near-by town, sent a check to buy new pews.

A thriving Christian Endeavor has been built up during the past four years. Young people from Cardiff and two adjoining towns have proved to be consistent endeavorers. Recently, by taking subscriptions to the local weekly newspaper, they made enough money to purchase new hymnals for the church. Their annual Easter sunrise service and Christmas carol singing have become anticipated events for the whole community.

The little church has found other uses than those of a strictly religious nature. It has become the regular meeting place of the Woman's Club, an organization of more than fifty women from six surrounding towns, who through their national affiliations form an educative agency on political and social affairs. The Chamber of Commerce often uses the building, and more recently it has been the scene of mass meetings.

In denomination, "The Little Church of the Roses" is Methodist, under the jurisdiction of that bishopric, and holding regular quarterly conferences. The minister is also appointed from the Methodist Episcopal convention. Rev. S. Carlyle Schaeffer is in his fifth year as pastor of the church. He is a graduate of the University of Chicago and of Yale Divinity School. Under his guidance the church services have become widely known for both an intellectual and spiritual appeal.

Church-going is a regularly accepted part of life in this California community, and the atmosphere and friendliness of the place never cease to be an inspiration to its members. One of the greatest thrills, however, is to find a total stranger in the congregation, and after church to find that he was "just driving along the highway," and seeing the "Little Church of the Roses," left the never-ending stream of pleasure-bent motorists to pause to worship.

The Story of Service

Big Vacation School

The Vacation Bible School in Community church, of Longview, Washington, with an enrollment of 200, under the direction of a most efficient corps of teachers, reports a fine spirit. The boys in their purposeful craft department are building a model church which will be a replica of the local one and also are constructing a real boat which will be launched at the close of the school.

Gets A Degree

The degree of Doctor of Divinity was conferred upon Clyde McGee in June by the Chicago Theological Seminary, Dr. McGee has been minister for many years of Bethany Union church, of Chicago.

Summer Camp

C. K. Richard, pastor of Sauganash Community church, of Chicago, is spending the summer conducting camps for boys and for girls. He has a location in the dunes on the south shore of Lake Michigan.

Bible School Grows

Officers for the coming year at Gypsum Community church, of Gypsum, Ohio, have been appointed as follows: Moderator—F. B. Cook, minister; secretary—J. H. Gulau; treasurer—Mrs. G. Schau; president Ladies' Auxiliary—Mrs. Kirshner; Sunday School superintendent—Mr. Cook. The annual report of this church has indicated that the church school attendance has been an average of 107 each Sunday during the year reaching an all-time high record of 155 on Easter.

Talks To Campers

Claude W. Warren, minister of Community church, of Land O'-Lakes, Wisconsin, gives a talk each Sunday to the boys at Camp Watersmeet. Group singing is accompanied by Mrs. Warren at the organ.

Dr. Shannon Addresses Students

The baccalaureate service of the Armour Institute of Technology was held at Central church, of Chicago, Frederick F. Shannon, minister, on June 9. Central church has closed for the summer from June 16 to September 15.

Federal Council

The executive committee of the Federal Council of Churches met at the North Shore Hotel, Evanston, Illinois, on Friday, June 28. At the dinner meeting, an address was given by Dr. Ivan Lee Holt, president of the Council, on the subject, "American Christianity and the Orient."

Summer In Joplin

A Cooperative Vacation Church School is being held in Joplin, Missouri, and children of First Community church, Cliff Titus, minister, are participating. An informal Dutch supper was held by the Men's Alliance of this church on June 20 when fathers and sons came together for an evening of fun and entertainment. A dart baseball game and a horseshoe pitching contest were diversions of the evening.

Summer Activities In Park Ridge

The Vacation School, which has been operating in Community church, of Park Ridge, Illinois, for the past eight years, reached an attendance above 140 during the first week this year. Local people are teaching in the school with the exception that the Junior Department is taught by Miss Bishoff, a returned Baptist Missionary, now studying religious education in Chicago. Six young people from the church went to Tower Hill, Michigan, where the Congregationalists conduct a summer conference for young people. A number of the boys

God

Soft rain falling on dried leaves
Bringing out the vivid shades
Of Nature's green. The brown grass
Lifted by dampness to bright blades.

Evening calm sinking
On hot pavement, and a burning sky
Lit by a peaceful blinking
Flame of heaven's awakening eye.

Freedom for a caged soul.
A weary body shed in warm sod
That man's worn spirit be made whole.
This—This is God.

MONIQUE HANSELLE

COUNCIL OF WOMEN FOR HOME MISSIONS

Twenty-three women's national home mission boards of the United States and Canada uniting in program and financial responsibility and representing Protestant church women in such national movements as they desire to promote interdenominationally.

Community churches now cooperate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

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of the local Boy Scout troop are in camp in Wisconsin.

The minister of the church, Rev. O. F. Jordan, will be in his pulpit until after August 4th, when he and Mrs. Jordan will start away on their four week vacation. The church and Sunday School will continue to operate throughout the entire summer. During the pastor's absence it is expected that the church will be given a new roof. Forty-two new members have been received into the church since January 1st.

Makes Trip To Europe

Rev. and Mrs. N. A. McCune of Peoples Church, of East Lansing, Michigan, have left on an extended period of European travel. They have joined up with Sherwood Eddy's party and will combine study with recreational experiences. Mr. McCune addresses one of the largest audiences to be found in the middle west in any church, though his church is located in a relatively small community.

Church With Active Summer Program

Community church, of Savanna, Illinois, has just completed the most successful and interesting Daily Vacation School that the community has had in quite a while. The minister, Rev. T. Stuart Cleworth, has designed, assembled and prepared all of the material in the course of study consisting of eight subjects under the title "Our Indian Friends." The school employed 30 instructors and helpers during its two weeks session.

Preparations are now being made for the birthday party of church, which will be held September 6th. It is the plan to invite people from nearby churches to attend this birthday celebration.

Anniversary In Des Moines

Sunday, June 16, was a great day in the history of First Federated church of Des Moines, it being the 21st anniversary of the founding of that church.

The day was opened at seven-thirty with a prayer—meeting conducted by the Gospel Team.

At 9:45 they held a combined Sunday School and church service at which time all who have been superintendents of the Sunday School were presented. Dr. William J. Lockhart, the first pastor of the church spoke concerning the early history of the organization, originally known as the Urbandale Federated church, and changed to First Federated church in 1928. At 11:00 o'clock there was a roll call of the charter members of the church. This was followed by the regular morning service in charge of the pastor, Clifton E. Rash. Fine music and congregational singing featured all the services of the day. Following the morning service a basket luncheon was held in the dining room.

At two-thirty in the afternoon a fine fellowship service was held at which Dr. Arthur E. Bennett, president of Upper Iowa University, Fayette, and a former pastor of the church was the principal speaker.

In the evening a special prayer meeting was held in the sanctuary from 6:30 to 7:15 p. m. This was followed by an organ recital by Miss Grimes lasting thirty minutes. Beginning at 7:45 was a special evening service in charge of the young people.

Greetings from other united churches over the state were read at the morning service. There was a large attendance and a wonderful day of fellowship was enjoyed.

Honor These Pastors

William Roberts, pastor of Associated Church, at State Center, Ia., was principal speaker of the day for the annual eighth grade commencement exercises of the Rural Schools of Marshall County, held on Saturday June 1, at Marshalltown. Mr. Roberts was also chosen moderator of the recent Waterloo Presbytery held at his church in State Center. Rev. Roy L. Whitmore, pastor of the Community churches at Morrison and Lincoln, was elected secretary of the same meeting.

Union Sunday Schools

About thirty missionaries of the American Sunday School Union held a three days conference at First Congregational church, in Iowa Falls, on June 6, 7 and 8. Dr. Elliott D. Parkhill of Philadelphia and Harry E. Udd of Des Moines, secretary for the Iowa-Dakota-Nebraska district were the principal workers in this conference. The Union Sunday Schools, of which there are ten in Hardin County, held their annual meeting at the Berlin Church southeast of Iowa Falls on June 2. Rev. P. J. Gramness, of Des Moines, spoke at the morning service. This was followed by a basket dinner and program at 1:30 in the afternoon.

Negro Singers

The Cottonblossom Singers representing the Laurence C. Jones Piney Woods School for negroes at Piney Woods, Mississippi, recently appeared at the Federated church in Union and are dated up for other points in Iowa. They also appeared at First Federated church in Des Moines on June 4. They are receiving considerable support from the churches of Iowa.

New Hymnbooks

The Dyer Union Church of Dyer, Indiana, is looking forward to having new hymnals. The committee has decided upon The Inter-Church Hymnal. This church is served by Chesley T. Howell, a student at Chicago Theological Seminary.

Folk School

The summer Folk School project for boys and girls and summer camp plans for young people and adults are well under way at the Community Center Foundation, Orland Park, Illinois. Write to Paul Sanders, director, for information regarding the possibility of spending some profitable, restful and creative days in this beautiful section on the edge of the forest preserves.

International Youth

In Budapest, Hungary, August 2-7, 1935, the program of the ninth quadrennial World's Christian Endeavor Union Convention will give equal recognition to three languages—Hungarian, German and English and the speakers and con-

ference leaders are being chosen from every part of the world. Details are being arranged under the leadership of Dr. Daniel A. Poling of New York and Dr. James Kelly of Glasgow, with the hearty cooperation of the Hungarian National Government. Budapest is a strong center of Christian Endeavor. For travel details, write to Carroll M. Wright, Travel Department, International Society of Christian Endeavor, 41 Mt. Vernon St., Boston, Mass.

World Friendship

World Friendship through vacation church schools is being advocated for the 1935 program by the International Council of Religious Education. Attractive and helpful program materials emphasizing the theme "The Magic of Love is Giving" are available from the Council, 203 N. Wabash Ave., Chicago. The yellow and red Treasure Hunt folder (50c per 100) will serve as an excellent means for promoting attendance in your vacation school. Send for a sample.

Regrets

It is a regret to learn of the death of W. LeRoy Wood, pastor of the United Church of East Providence, Rhode Island.

Pastors Union

Thirty New York clergymen recently made application to the American Federation of Labor for a labor union charter for ministers. The signers include George Mills, Unitarian; Rabbi Alexander Lyons: Dean Henry Van Dusen, Union Theological Seminary; Bradford Young, Episcopal; James Myers, Federal Council; John Paul Jones and Philip Elliott, Presbyterian. One purpose in this is to raise the minimum salary to $2,500 a year for ministers.

Twenty-Three Years

The People's Church of Chicago celebrated the twenty-third anniversary of Preston Bradley's ministry in this well-known church. Over 1,200 people attend the services regularly and quantities of others listen to the broadcasting of his sermons.

CHURCH EMERGENCY RELIEF COMMITTEE
Room 410
287 Fourth Ave., New York, N. Y.
March 15, 1935.

Dear Friend:

Rev. Claude C. Williams is in jail.

Mr. Williams is a Presbyterian minister of Paris, Arkansas, who has long befriended the cause of labor, working sympathetically with coal miners, tenant farmers, share-croppers and the unemployed. In so doing he aroused the enmity of powerful groups. As a result he has lost his church and because of insisting on helping the Southern Tenant Farmers' Union and organized groups of the unemployed in a demonstration against further reduction in their meagre relief, he was thrown into jail in Fort Smith, Arkansas, on trumped-up charges.

Conditions among the share-croppers and tenant farmers, according to reliable reports, are almost unbelievable. A conservative federal government official said privately to one of the signers of this letter: "Conditions among the share-croppers are the worst I have seen anywhere in the world except in certain parts of Russia."

In desperation these folks have organized in the Southern Tenant Farmers' Union.

Three share-croppers have been on a visit to New York. They spoke at a meeting of the Church Emergency Relief Committee a few days ago, telling of working and living conditions almost beyond belief.

One of the share-croppers told us of a family of seven who "didn't have a teaspoonful" of anything to eat in the house. The mother exhorted the children to hold fast to faith in God. "The Lord will help us," she kept saying. Finally, Howard Kester, accompanied by the president of the Southern Tenant Farmers' Union, came to the house bringing a little food and some clothing. "Mother," whispered one of the little girls, "which one of them fellers is the Lord?"

Thanking you,
W. B. Spofford, Chairman. James Myers, Secretary.

P. S. Clothing of all descriptions, especially for children, is urgently needed. It should be sent prepaid to Rev. Howard Kester, 2595 School Street, Memphis, Tenn., who will see to its distribution.

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